We

721 whips. Later the mandur of the pasanggrahan,
555 a Manggarai man from kampong Ruteng, said that girls especially like a man who has knocked out another's eye with a whip.! It looks like a head-hunting pattern, but so far I have gotten no response on the subject of head-hunting, and the priests say it did not exist here even in former times. I must check on this.

[126] We took photographs, and one of them was of
634 the Radja. He was a bit drunk, and said that
273 the dancers were hot inside too. He made what
●537 seemed to me to be an unnecessary speech to
609 the men around him to the effect that we were Americans and not Dutch and as to why we were here. Later he said he was busy as this was the day of the kampong folk. He said he would see us later so that if we needed any help we could call on him, and he could also warn us of possible dangers. The latter reference was vague, and I can't see the point. He called a lad who came with a bottle of brandy and we had drinks in front of a great crowd. He wore a songko, which is strange for a Christian radja. Evidently, from what we hear, the Radja here has been in for only a short time, and this one is both young and new, as his father died recently (maybe not his father?)

614 Then we went back to the pasanggrahan and
582 talked with the mandur who said that in the Ruteng kampong there is still plenty of the old culture. He said it is possible to marry inside the va'u (this is the correct spelling) or outside. He said marriages usually occur outside. He said something about how if one partner was from the older sibling branch of the va'u and the other from the younger sibling branch, they may marry (could it be that here we have a subclan?) The assistant says they have panga inside the va'u, and he gave his own as the first, which I think means the older branch. Thus

! [i.e., during the ritualized mock warfare games; see p.92, cat. 116 --Analyst]